

FATHER  
COTTON  
A I E S V I T E,  
THE KINGS CONFESSOR,

His two and thirtie Demands,  
to the MINISTERS of France,  
with the Answeres added at  
the end of euerie  
DEMAND.

Also threescore and foure Demands proposed to Fa-  
ther COTTON, by way of Counter-change.

By PETER MOVLIN, Minister of the word of  
God in the Church of Paris.

*Printed according to the French Copie,  
printed in P A R I S.*

Also a new late Challenge, by a learned Diuine, to all  
Papists, in 24. other Popish ARTICLES.

MATTH. 23. VERS. 23. & 29.

*The Saduces came to Iesus, and asked him, &c. But Iesus answered  
and said vnto them; yee erre, not knowing the Scriptures.*

L O N D O N:

Printed for Iohn Barnes, and are to be sold by Iohn Budge,  
at the great South dore of Pauls, and at Brittaines-Burste. 1614.



THE  
COTTON  
ALFESTIVE

THE KING'S COLLEGE

His two and thirty

to the King of France

with the King of France

the King of France

the King of France

Also the King and the King of France  
the King of France

By Peter, King of France  
the King of France

Printed according to the French Copy  
the King of France

Also the King of France  
the King of France

the King of France

the King of France  
the King of France

LONDON

Printed for John Baskin, and are to be sold by John Baskin  
the King of France





TO THE RIGHT  
HONOVABLE MY  
VERIE GOOD LORD, SIR

THOMAS EDMUNDS, Knight, Em-  
bassadour for his Majestie, Resident  
with the French  
KING.

**I**T vyas the saying of  
vyse Salomon, long  
since: that there is no  
end of making Books,  
and much reading is a  
wearinesse of the flesh,  
Ecclesiastes. 12. 12. which was neuer more  
verified, then in these dayes of vanitie,  
when vnlearned as well as learned, will  
be writing, whereby the Presse is euen op-  
pressed with multiplicite of such Treati-



*The Epistle Dedicatorie.*

ses, (as being ballanced by the waights of Gods Sanctuarie) will be found more light then vanitie it selfe: But for such Treatises as this, which afford direction to the Church and Spouse of God, trauailing to heavenly Ierusalem, through the VVildernesse of this world, nothing more necessarie; being fit to resolute her of doubts in matters of Controuersie, when shee standeth in *biulo*, doubtfull which way to take this her iourney, and therefore meeting with this skilfull Guide, in that Nation where your Honour hath long had verie Honourable Imployments from the State of this Land, where this Stranger is now arrived: I haue attired him in our English habite, and doe present him vnto your Honour, whose fauourable protection he seemeth silently to craue, and solemnly promiseth his best directions to Gods Church by this and such like Treatises, which hee hath in his Native Countrey diuulged, So deuoting my best endeauours, in this kinde, to my Countrey,



*The Epistle Dedicatorie.*


tréy, and humbly desiring to shelter my  
sélse, vnder your Honourable fauour :  
I humbly rest at your Honours com-  
maund,

*J. B.*

*A 3*





 VR Lord Iesus being tempted by the Scribes and Pharisees with captious questions, satisfied them by the holy Scriptures. We in the like cause and kinde, are questioned, and incombred. But we easily come out, and free our selues by the same meanes. For, we cut off with the sword of the Word these knots of intricate Questions, wreathed of purpose to entangle mens mindes. A farre off, they seeme Gordian knots, but at hand no better then Spiders webs, not able to endure the least winde or breath of Truth. They catch nothing but Flies, but light and giddy spirits, carryed away with euery first blast of worldly hopes. Master Cotton, a man full of questions, hath proposed them



## To the Reader.

them in diuers fashions to sundry sorts of spirits. Wee haue had our part: For hee hauing often-times shewed his dexteritie in his subtilly-conceiued, and finely-filed questions, they to whom he hath proposed them, haue brought them vnto mee, and desired my answer vnto them. I haue alwayes satisfied them: but hee suppressing my Answeres, hath still gone on to make new Questions, pleasing himselfe onely in the Office of an Inquisitor.

There is good sufficiencie required in making good and fit Demands, but more in giuing them apt Answeres. To moue difficulties, without adding any Answeres or Solutions, is like the Sunne in March, which drawes humours but dissolues them not. It may be because hee is pearched in so high a place (as to be the Kings Confessor) he thinks hee may securely spit on euery Passenger without any returne of such a wrong. Or happily hee takes delight to cut out worke for idle folke. For it is easier to tie then vntie a knot. Or it may be that the streame and torrent of his worldly or ciuill affaires do draw his minde some other wayes, and that the inter-  
position



## To the Reader.

Monsieur de  
la Forc.

position of the earth doth eclipse the cleannesse  
and brightnes of his spirit. These are the causes  
of his silence as farre as I am able to deuine;  
He then following his questioning course to put  
impediment to Ministers in their better im-  
ployments hath lately put into the hands of  
some Honourable Personages, 32. Questions,  
vnanswerable as hee accounts them. I haue  
readily and speedily answered them, and to re-  
turne him double pay, I haue sent him 64.  
other Demands, to see whether he hath as good  
dexteritie and facilitie in answering, as hee  
hath edge and itch in asking and questioning.  
He shall much deceiue mee, if he make any an-  
swere. Hee should also be the first, that hath  
vndertaken to doe it. At the least, this profit I  
shall receiue by it, that if hee answere not my  
Demands, I shall be for euer hereafter freed  
from answering his: and hee shall no longer  
vaunt (as he hath often done) that wee haue  
nothing to answere him.

The Answers to the 22. and 29. Demands  
are corrected, and much enlarged.

Farewell.



abugmo Clau... 109.127

TWO  
AND THIRTIE  
DEMANDS, PRO-  
POUNDED BY  
Father COTTON.



1. *Left, let those of the pretended Religion shew us where it is written, that there are but two Sacraments, to wit, Baptisme and the Supper, and in what place in the Scripture they be called Sacraments.*

2. *That Children may be saved by the sole faith of their Parents, without being baptised: and that therefore Baptisme is not of absolute necessitie.*

3. *That Baptisme must not be administred without a Sermon.*

4. *That it is not lawfull to make the signe of the Crosse.*

5. *That we may not hallow water, and being hallowed, that we ought not to use it.*

6. *That the Bread of the Supper is onely the figure of the body of Iesus Christ.*

B

7 That



- 7 That the Church may erre.
- 8 That we must not receiue Traditions.
- 9 That the saints in glory cannot heare our prayers.
- 10 That Priests and religious persons may breake their vow of Obedience, Chastitie, and Pouertie, which they haue made vnto God.
- 11 That the estate of Marriage is more acceptable to God, then single life.
- 12 That the Bookes of the Machabees, of Wisdom, of Ecclesiasticus, of Tobias, of Baruch, are Apocriphall.
- 13 That Iesus Christ descended not into hell for the soules of the Fathers that attended his coming, or rather that before the Ascention of Iesus Christ, the soules of the Saints were receiued into heauen, not into Limbus, or into any other third place.
- 14 That we ought not to confesse our sinnes but to God onely.
- 15 That Faith onely doth iustifie.
- 16 That the punishment of sinne is taken away together with the fault.
- 17 That God created not all men of like condition, but that hee created some to saluation, and others to eternall damnation.
- 18 That euery man in particular hath not his particular Angell to his guardian.
- 19 That it is not lawfull to salute this Angell, or others, eyther in generall or in particular.
- 20 That God permitteth not sinne, but willerth it, as Caluin writeth in his Institutions, Lib. 1. cap. 17.



cap. 17. s. 8. & cap. 18. s. 1. & 2.

21 That in the Church we ought not to use lights, or Ecclesiasticall ornaments distinguished from secular.

22 That the Bishop is inferiour to the Priest, and the Deacon superiour to the Priest; that is to say, that the Watch-man or Superintendent ouer the Church is no more then an Elder in the Church, and that the Minister is more then the Elder.

23 That the Scripture is easie to be vnderstood, and that the intelligence thereof is granted vnto all: these be Caluins words in his Institut. lib. 3. cap. 21. s. 5.

24 That all sinnes are mortall.

25 That a man with the grace of God cannot merit any thing.

26 That it is not possible to keepe all Gods Commandements, no not with his grace.

27 That God will not recompence good workes, which is as much as to say there be no merits.

28 That there is no distinction of beatitude among the blessed, and that they are all equall in glory.

29 That we ought not to use that imposition of hands which the Apostles used vpon the Samaritanes and Ephesians, Act. 8. v. 14. & cap. 19. v. 5. and that the said confirmation was not one of the Articles of the Apostles Catechisme mentioned in the Epistle to the Hebrewes, chap. 6. ver. 2.

30 That the precept of the annoynting of the sick with oyle, contayned in S. Iames cap. 5. v. 14. is not to be put in practise in the Church although the Apostles used it, Mar. 6. v. 12.



31 *That Prayer for the dead was not in use, no  
not in the time of the Machabees.*

32 *That S. Peter was not chiefe of the Apostles,  
notwithstanding S. Matthew cap. 10. ver. 2. doth  
say: The names of the twelve Apostles are these:  
The first, Simon, surnamed Peter.*

THE ANSWERE.

**W**Hosoever requireth of any man an account of his Faith, must first demand an account of that he doth beleue, and not of that which he doth not beleue. If a man should require a Iesuite to proue vnto him, that there be many Gods, eyther that Iesus Christ neuer suffered death, he would say that such demands were iniurious; and that they did wrongfully goe about to make him a defender of impities and absurdities: and yet such is their demeanour towards vs; for of these 32. Demands only one quarter doth in truth represent our Beliefe, the other 24. are slanderous: how then shall they make true report to their people of that which wee beleene; first euen vnto our selues they would adde to our beliefe? and haue vndertaken to make vs to beleue that which we beleue not. These Questions therefore we might reiect, desiring them first to proue vnto vs that we doe beleue these points, before they binde vs to defend them. But that we make not two labours of it, let vs heare what they demand.

I. DEMAND.



I. DEMAND.

**L**ET those of the pretended Religion, shew us where it is written that there are but two Sacraments, that is, Baptisme and the Lords Supper, and in what place of the Scripture they be called Sacraments.

THE ANSWERE.

**I**N the Gospell wee finde the institution of Baptisme, and of the holy Supper. And reading ouer the whole Testament, we doe not finde that Iesus Christ instituted any other Sacrament. If there be any other, it belongeth to our Adversaries to shew it vnto vs, for wee are not to proue that there is no mention of any other, for to proue this vnto them, we must read vnto them all the new Testament. As for the word *Sacrament*, wee are not tyed vnto it, neither doe wee by that word vnderstand any other thing then the same is which by Iesus Christ called a *Communion* or *Remembrance*, *Luke 22. 19.* and by Saint Paul a *Signe*, *Rom. 4. 11.* Wee say not that all the words that may be used, but that all the doctrine necessary to salvation is contained in the holy Scripture. And we doe willingly apply and frame our Ioues to the usuall words, alwaye provided that the doctrine doe still remaine pure and undefiled.

II. DEMAND.

That Children may be saved by the faith of their Parents onely, without Baptisme, and therefore that Baptisme is not of absolute necessity.

ANSWERE.

**H**ERE be gins the slanders. The Author of these questions hath not fully conceived what we hold



in the points. God saith to *Abraham* that hee will be his God and the God of his seede, *Gen. 17.* And *S. Paul. 1. Cor. 7.* speaking of Children borne of faithfull Fathers and Mothers, saith, that they be holy. By the strength of this Covenante it cometh to passe that the Children of the faithfull so soone as they be borne doe belong to God. As for this absolute necessitie of Baptisme, we acknowledge that it is absolutely necessary to celebrate Baptisme in the Church, sith God hath so commanded: as also according to the saying of Iesus Christ, *John 3.* That, *who soeuer is not borne of water and the spirit cannot enter into the Kingdome of God:* wee beleue that whosoever voluntarily doth deprive himselfe of Baptisme and contemneth it, cannot be saved. For it is the contempt, not the want or deprivation of Baptisme that bringeth condemnation. But to say that God cannot, or will not save a child without Baptisme, or to beleue that a child being carried towards Baptisme and dying by the way is excluded from eternall saluation. 1. It is a cruell and rash sentence. 2. It is a tying of the grace of God to the water. 3. It is the committing of the saluation of a child into the power of a man, or of a Midwife: for if they list to baptise the dying child it shall passe into Paradise, if not, it shall not come there. 4. It is an accusing of God, that hee did provide but badly for the saluation of Children borne vnder the old Testament, in that they might not be circumcised before the eight day. 5. Even our Aduersities themselves doe hold that many are saved without Baptisme of water, as sundry Martyrs that were neuer baptesed. They are much to blame therefore so to vrge this passage or Text of the 3. of *John*, wherein themselves doe say, there is no speech but of the Baptisme of water. 6. This Baptisme likewise of blood is contrary to their Canons,

Council. Trid.  
Sess. 7. c. 11.



Canons, which hold that the Sacrament is none, if he that baptiseth hath not an intent to baptise: for dare they aduow that the excommunicers conferred Baptisme, or that euer they had any entent to baptise? 7. How many people also dyed there by Martyrdome without effusion of bloud? 8. Also such Baptisme is irreuerable (that is, not so be twice administered to one, and the same person) what reason haue they, that Martyrdome of a person baptised should not be a Sacrament, but the Martyrdome of a person not baptised should be a Sacrament? 9. Doe not our Aduerlaries make themselves mention of a Baptisme of the Spirit, which they call *Baptismus fluminis*, which supplyeth the default of the Baptisme of water? and what else doe we say? 10. But if wee craue formall examples out of the holy Scriptures, euery man knoweth that to the Israelites Circumcision was the same which in this day Baptisme is to vs, and that the necessitie was alike: and yet infinite people were saved vnder the old Testament without Circumcision, as all the faithfull women, and such as truly repented among the Nininites. 11. But what a presumption was it in them to build for children dying without Baptisme, a kenerall Chamber vnder the earth, which they rearme the Childrens Limbs, whereof wee finde not any mention eyther throughout the Scriptures, or in all the antiquitie of the Church? 12. This doe they place vnder the earth, yet tell they vs not where it shall be when the earth shall not be: nor whether these infants shall vndergoe the iudgement in the latter day, and what sentence the Iudge shall giue: neither doe they shew vs the reason wherefore the bodies of these children are throwne headlong into a bottomlesse pit, which is in the Hospitall called *Hofel Dien*, at Paris, as vnworthy of buriall.



of Baptisme is not necessary: but when there is a Sermon.  
 This we ought not to baptize: but when there is a Sermon.  
 well.

ANSVVER.

**T**his doe not we beleue. A Sermon is seemely but  
 not of absolute necessity. None of vs doth be-  
 leue, that Baptisme administered without a Sermon is  
 no Baptisme, or that it ought to be reiterated. True it is  
 that we say, that as Seales without writings are vnpro-  
 fitable, so the Sacraments without the Word are vn-  
 fruitfull. But by the Word, wee vnderstand the Pro-  
 mises of the Gospell, and the forme of Baptisme in-  
 stituted by Iesus Christ, and not a Sermon, as this Inqui-  
 ror weeneth.

III. DEMAND.

That it is not lawfull to make the signe of the crosse.

ANSVVER.

**S**o doe not we say: yea, we could willingly be con-  
 stent to be moined to make a million of signes of  
 the Crosse, so it might tend no farther then to reduce  
 our Adversaries into the right way. Indeece wee doe  
 say that the making of the Signe of the Crosse vpon  
 the Hostie, to expell the force of wicked Spirits [as Pope  
*Innocent* saith] is as much as to seek to succour Iesus  
 Christ without necessity. Also that the making of the  
 signe of the Crosse vpon a mans mouth when hee  
 yawneth, is not the way to stop the Diabels passage,  
 who entereth into mans heart, not by the mouth, but  
 by the eyes and eares, that is to say, by the obiects and  
 speeches whereby God is offended. It were therefore  
 more requisite at the hearing of a filthy word, or of a  
 Iesuities Sermon, to make the signe of the Crosse vpon  
 the

Innocent. 3. lib.  
 2. de Mist. Mis-  
 sic. cap. 58.

Efficit super ea  
 Crucis signaculo  
 ut per crucis vir-  
 tutem omnes co-  
 natus Diabolica  
 malignitatis ef-  
 fugiat, ne contra  
 Sacerdotem vel  
 Sacrificium ali-  
 quo modo praeu-  
 leat.



upon the eare. Wee also say, that when that thing which in the Primitive Church was a marke of Christian profession, grew to be an action of Superstition, it was expedient to take it away for the abuse sake, the same not being in its owne nature necessarie, neyther practised by Iesus Christ, neyther by his Apostles or Disciples. Especially, the making of the signe of the Crosse upon the Singing bread, as they call it, or upon the consecrated Host is in all antiquities without example: for the Liturgies of *S. Iames* and of *Chrysostome* are manifestly false and forged of late, as making mention of persons that liued not of a long time after, and to all antiquities were vterly vnkowne.

V. DEMAND.

That wee may not hallow or consecrate water, and bring hallowed that we ought not to vse it.

ANSVVER.

**W**Ee say not so: onely wee say that wee doe indeede finde that the Heathen did vse holy or Iustrall water; but that wee finde not that euer the Apostles vsed any. And because wee are not so light of belife, wee demand of our aduersaries whether the word of God doth teach them that water consecrated by eyther words or signes, be of any force against the Diuels: for the Gospell sheweth vs the means whereby the Apostles cast them out; namely, by Faith, by Prayer, and by Fasting. *Mat. 17. 21.* but neuer by holy water.

VI. DEMAND.

That the bread of the Supper is onely the figure of the body of Iesus Christ.

ANSVVER.



Rom. 4.

Rom. 4.

guide me not what you will. **ANSVVER.**

**T**his is likewise a slander. We doe indeede beleue that the bread of the Supper is the figure of the body of Christ, by this figure meaning no other then the same which Iesus Christ called Communion. But that it is onely a figure wee say not, considering that S. Paul calleth the Sacrament of Circumcision, not onely a signe, but also a seale, thereby teaching vs that the Sacraments doe not onely signify, but also doe seal Gods promises. Wee doe also beleue the saying of S. Paul, 1<sup>o</sup> Cor. 11. That the bread which wee breake is the Communion of the body of Christ. For the Sacraments are not onely significatiue of the grace of God, but also exhibitine, and doe not onely represent them, but also doe present them vnto vs.

## VII. DEMAND.

That the Church may erre.

**ANSVVER.**

**T**his is likewise a slander. For I beleue, that by the Church hee meaneth the same that is spoken of in the Creede; also, that hee meaneth that wee should say that shee may erre in the decision of doubts, or matters of Religion, wherein hee would make vs beleue that we doe not. For we hold that the Church cannot erre in the decision of doubts, because it was neuer assembled to decide them, neither did we make any decision at all. For, this Church, being the Communion of Saints, and the assembly of all the elect that are, were, or shall be vpon the earth, as the Apostle to the Hebrewes, chap. 12. v. 23. hath defined that it is the assembly and Church of the first borne that are written in heauen, it appeareth that this body of the Elect was neuer



never assembled for the deciding of any matter: It  
therefore neuer erred in such decisions.

**VIII. DEMAND.**

*That we are not to receive Traditions.*

**ANSWER.**

**T**His is euen such another, and disguiseth our be-  
liefe. Wee doe not reiect all manner of Traditions,  
but onely such as are repugnant to the holy Scrip-  
tures, or that men doe forge at their pleasures without  
necessitie, by them to impose such a yoaake vpon mens  
consciences as God neuer imposed.

**IX. DEMAND.**

*That the Saints in glory cannot heare our Prayers.*

**ANSWER.**

**B**Y Prayers we meane not the sound of words, but  
the conception of his heart that prayeth. This  
the Saints doe not know: for the holy Scripture saith  
that God onely knoweth the hearts of men, *1 Reg. 8.*  
*v. 39.* and *2 Chron. 6. v. 30.* And this is one propertie  
of God, whereby the holy Scripture honoureth God,  
*viz.* by knowing the hearts. *1 Cor. 14. v. 2.* More-  
ouer there needeth a diuine power to know the  
thoughts of an hundred thousand persons different in  
places that poure out their prayers at one time. 3. That  
if in seeing God, they did see all things, (as they would  
persuade vs) they should also see things to come, and  
consequently should know the day of iudgement,  
which neuertheless Iesus Christ saith, the very An-  
gels are ignorant of it, and that none knoweth it,  
*Mat. 13. v. 32. 4.* If any man tell vs that God can giue  
them this vertue or power, wee answer that here the



question is not what God can doe, but what God will doe. And require our Adversaries to make proofe of his will herein. 5. Wee also know that God will not haue the Saints to be Gods, or equall with God, as they should be if they had an infinite knowledge: and if in seeing God they should know all that God knoweth. 6. Furthermore the thing which doth most especially distinguish the Creator from the most excellent Creatures is this, that God both knoweth and worketh infinite things in one and the same moment, but the continuance and actions of Creatures are successiue, and the one is done after the other. Therefore the Saints neyther know, nor can conceiue infinite things in one instant. 7. This demand doth also make a false report of our Beliefe. For, wee doe not say that the Saints eyther can or cannot heare our prayers, but onely that they doe not heare them.

## X. DEMAND.

*That Priests and Monks may break the vowes of Chastity, and Chastity that they haue made is God's.*

**T**HE Inquisitor would perswade vs that wee be not bound to keepe this, altho wee beleue the contrarie: for, wee doe hold that Priests ought to obserue the vowes that they haue made to obey God, and wee complaine, that they hauing vowed obedience to God, doe obey the Pope more then God. Wee also hold that Priests ought to keepe Chastity: but if a Priest, burning with incontinencie, haue made a vow that hee will neuer marry, such a vow as being repugnant to the vow of Chastity and to the vow of obeying God, ought not to be kept. The commendment of God



is laide downe in 1. Cor. 7. vers. 9. If they cannot containe; let them marrie, for it is better, to marrie, then to burne. Whosoever maketh a vow to obey God, he maketh a vow to keepe this commandment, yea, had he made no vow, yet is he bound to keepe it. As for the vow of pueritie, wee vnderstand not how this word is meant: for the words haue at this day altered their signification: considering that wee finde none so well fed, or liuing so much at ease, or gathering more pence vnder the pretence of Pardons, then those that make profession of pueritie. The pueritie of the Iesuites is more abundant then the riches of others: Pueritie, which in time past was an affliction, is now a profession. In like manner Ignorance, which in others was a Vice, is in the ignorant Friars a vertue: vvherefore these our Masters must haue a new *Ca-  
lepine.*

XI. DEMAND.

*That the state of marriage is more pleasing to God, then single life.*

ANSVVER.

**T**His is one of the greatest slanders: For contrari-  
wise, we doe acknowledge, that a chaste and con-  
tinent single life hath advantages aboue marriage:  
Onely we say, that the chaste marriage is more accep-  
table to God, then incontinent and whorish single life:  
we referre men to Rome, and to the Cloisters both of  
men and women, there to behold the fruits of Romish  
single life: for wee, who obserue the rule of Gods  
word, namely, that wee must not doe euill, that good may  
come of it., cannot in any wise approue the cause of  
Cardinal Bellarmine, who being not able to denie,

Rom. 7.  
Bellarmine lib. 2.  
De Amiff. Gra-  
tia ca. 18. §. di-  
cet, Non peccat  
Magistratus si  
meretricibus cer-  
tam locum vrbi  
incolendum at-  
tribuat, quamuis  
certo scias eo loco  
ipsas non bene re-  
suras. Potest enim  
permittere minus  
malum vt maio-  
ra impediantur.



that at Rome the most holy Father (suffereth publicke Secures, for excuse, saith, That it is lawfull for the Magistrate to permit a lesse euill to hinder a greater: and doth shew, that GOD may iustly suffer sinne in the world by the example of the Magistrates, who doe grant harlots a certaine part or quarter of the Citie to dwell in. Was it possible to finde a more honest comparison, for to represent vnto vs the Iustice of God, then the example of Magistrates establishing the Stewes?

## XII DEMAND:

*That the Bookes of the Macchabees, of Ecclesiasticus, of Wisedome, of Toby, and of Baruch are Apocriphall.*

## ANSVVVER.

**A**fter tenne slanderous demands, hee hath be-  
thought himselfe to propound one that is not so:  
For indeede such is our beleife, grounded first vpon  
this principle of *S. Paul. Rom. 3. That God is true:* where-  
of it doth follow, that the Scripture diuinely inspired,  
ought to be free from vntruth: but in these Bookes we  
finde many vntruths, which our Aduersaries could  
neuer yet excuse, and whereof there be sundrie Bookes  
written expressly: 1. Againe, these Bookes are not  
contained in the originall of the old Testament, which  
is the Hebrew Bible. 3. Also Iesus Christ and the  
Apostles, who vpon all occasions doe alledge the  
passages of the old Testament, did neuer name any of  
these Bookes, or out of them cite any one passage.  
4. Particularly the Author of the *Macchabee* in his  
second Chapter, *vers. 19.* doth tell vs, that his in-  
tent was to abridge into one volume the five Bookes  
of *Isaiah*: how then can the abridgement of a prophane  
Booke be a Canonall Booke? 5. And this, that him-  
selfe



selfe toward the end doth doubt whether he hath spoken well, and as it appertaineth to the Historie: also soone after hee excuseth the baseness of his stile: all which, is farre from the dignitie of the spirit of God, who giueth eloquence enough to those whom hee inspireth, and reaping no profit by being beleued of men, neuer excuseth himselfe vnto men.

## XIII. DEMAND.

That Iesus Christ descended not into hell, to deliuer the soules of the Fathers that attended his coming: or at the least, that before the ascension of Iesus Christ, the soules of the Saints were receiued into heauen, not into any Limbus, or any others third place.

## ANSVVER.

**W**E finde this evidently in the Scriptures: for wee finde that the Thiefe died fortie three dayes before the ascension of Iesus Christ; also that vpon the day of his death, Iesus Christ said vnto him, *This day thou shalt be with me in Paradise.* For we are not so subtile, as by this word *Paradise* to vnderstand hell, or *Limbus*, as our aduersaries doe: principally considering, that *S. Paul*, 2 *Cor.* 12. hauing said in the second verse, that he was raiued into the third Heauen, doth soone after call this third heauen *Paradise*. 2. Here vnto how *Moses* & *Elia* talked with Iesus Christ vpon the mountaine, *Matth.* 17. 3. They were not therefore in some den vnder the ground. 3. Also if the death of Iesus Christ were of power sufficient to deliuer the Fathers of the old Testament out of hell, why not out of *Limbus*, which is said to be a more ealie prison? 4. If Iesus Christ his rising, saw these soules out of *Limbus*, yet brought them not into heauen before his ascension, what became of them all the fortie dayes betwene?

*BeLarmine* in his fourth Booke of Christ. Cap. 11. Also the Catechisme of the last Councell of Trent, in the Article of the descension into Hell. *Page* 63.



twene? 3. Finally, this so bold a fiction and hidden denie of soules, which is now said to be vnproffable, cannot we admit, because we finde no prooff thereof in the word of God.

### XIIII. DEMAND.

*That we must not confesse our finnes to any other, but to God onely.*

### ANSVVER.

James 5. 16.

**H**ere begin the slanders againe. We say not so. But that we must confesse our faults one to another, that is, reciprocally, as saith *S. James*. Whereof it followeth, (forsooth) that if a woman prostituting her selfe to her Curate, confesseth her sinne vnto him, her Curate ought reciprocally to confesse his sinne to her, and so to obey the commandement of *S. James*; who in this place speaketh not of the peoples confessing in the care of the Priest, but of that confession that euery man ought to make to his neighbour, after he hath offended him. And this is euident by that which hee hath added. *Confesse (saith he) your offences one to another, and praye one for another.* For as wee are not to pray for the Priests onely, but for every one that standeth in neede, so must wee not confesse our selues to the Priests onely, but to every one of the people whom we haue offended. Thus is the commandement of *S. James*, equal as well for Prayer as for Confession.

### XV. DEMAND.

*That faith onely sufficeth.*

### ANSWER.

**T**his demand is fraudulent and doubtfull, or ambiguous. First, hee ought to haue expounded, whether



whether he meaneth of iustification before God, or before men: for we do not denie, but that in the sight of men we are iustified by workes: but before God, hauing but two meanes to be iustified, either by our owne righteousness [which is iustification by the workes of the Law] or by the righteousness of another [namely by the righteousness of Iesus Christ, which is by faith] we finde in the Apostle S. Paul. Ephes. 2. vers. 8. and 9. *That we are saved by grace, through faith, not by workes:* And Galat. 2. vers. 19. *That we are iustified by faith in Iesus Christ, and not by the workes of the Law.* Now that by the workes of the Law, he also vnderstandeth the workes of the morrall Law, the whole course of the Epistle doth shew: for in the next Chap. he saith, *Cursed is he that continueth not in the words of this Law:* which is a passage alleadged out of the end of the 27. Chap. of Deuter. wherein we haue no mention but of the transgressions against the morrall Law. And in the 5. Chap. he saith, *that the whole Law is fulfilled in this onely word. Thou shalt loue thy neighbour as thy selfe.* Some Iesuites doe say, that faith iustificeth, because it is the beginning of our regeneration: as if I should say, that a mans knowledge consisteth in knowing an *A.* and a *B.* because he beginneth by them. But S. Paul. Philip. 3. 9. and in many other places opposing the righteousness by the Law, to the righteousness by faith, cutteth off this shift: for as the righteousness by the Law, is the same which consisteth wholly in the obedience to the Law, euen so the righteousness by faith is the same which consisteth wholly in faith: otherwise therewere no opposition. And in the fourth to the Romanes, he maintaineth, that *Abraham* and *Dauid* were not iustified by workes: yet he speaketh of them, not as when they began, or before they began to be regenerate: but when they were well forward in Godlinesse: namely, when *Abraham* offered his Sonne: and

D

when



when David writ the 32. Psalme. In which Psalme David (saith S. Paul) declareth, that mans *dearitude consisteth in this*, that God imputeth unto him righteousness without workes: Faith therefore cannot be without workes, yet doth it iustifie alone, and without workes: as our eyes are not without our eares, yet doe they onely see, and that without any helpe of the eares.

### XVI. DEMAND.

*Thus when the fault of Sinne is taken away, the punishment also is taken away.*

### ANSWER.

**T**HIS is likewise slanderous: for wee doe not say, that when God hath pardoned the fault, all punishment is necessarily taken away, but onely that punishment which is satisfactorie to Gods iustice. For there be punishments which serue to amend man, yet not to pay God: to correct our iniustice, yet not to satisfie Gods iustice: and these are Exercises and Trials; not Payments, which cannot be made after the fault is forgiven. And thus doe we prove: 1. Because God is no mocker, neither doth he contradict himselfe. But it is a mockerie to forgive a man his sinne, and not the punishment of his sinne: to tell him, I forgive thee thy debt, but not the payment of thy debt: our finnes are debts; as it is said in the Lords Prayer, the payment whereof is punishment. 2. Againe, because Iesus Christ paid not otherwise for our fault, but by bearing the paine, he therefore payed for the paine; and there was but one payment for both: It is therefore the forging of a new Gospell; to imagine that he paid more for the one then for the other: for if he hath fully paid for the fault, then also for the paine. And if hee hath fully paid for our paine, the same was for our acquittall, and



to discharge vs. 3. Likewise because GOD is iust, it were iniustice to punish a man with satisfactorie paine that hath no fault, and so consequently is not faultie. The fault therefore being taken away, the paine is also taken away.

XVII. DEMAND.

That God created not all men to a like estate, but that he created some to be saued, and some to be perpetually damned.

ANSVVER.

These words thus rawly propounded, may be mistaken, and otherwise vnderstood then we doe beleue. In this sence they be true, *That God hath predestinate some to saluation in his Sonne: and others hee hath preordained to damnation for their sinnes, which hee fore-saw:* for GOD damneth none but for their sinnes, neither doth he delight in the destruction of his creature: as also he hath not chosen some rather then other some in regard they are better; but to the end to make them better: neither doth hee fore-see any other goodnesse in that creature, then the same which he will infuse in to him. For he is the spring of all the goodnesse that is in the creature. The Apostle S. Paul is expressly of our mindes in the ninth of his Epistle to the Romanes, and in the first to the Ephesians, ver. 4. as also the Iesuites doe confesse the same, hauing of late herein ranked themselves with vs, as being forced by the truth. For whereas the common opinion of others is, *That God elected to saluation those whom hee fore-saw should be good men; and that should doe good workes for merit saluation,* Bellarmine on the other side disputeth tooth and naile against it in the 10. Chapter of his second Booke of Grace and Free-will, saying, *That God chose no men because they should bring forth the fruits of good workes, and*

*Non elegit Deus homines quia vidit se eligendum ab eis, ipsosq; boni operis fructum allaturos, & in bono perseveraturos, sed elegit ut faciat bene operantes & in bono perseverantes.*



persevere in good works: but hee chose them to make them doers of good works, and perseverers in goodnesse: and toward the end of the twelfth Chapter, he saith thus. If God predestinated men, because he fore-saw that they should make good use of free-will, why did hee not predestinate the Tyrians and Sidonians, of whom Iesus Christ spake, Matth. 11. and of whom the truth doth testifie, That they could well haue used their free-will, and yet saith he, Out of all question they were neuer predestinate, but with the other vessels of dishonour, left in the corrupted lump: Wherein see followeth Thomas and S. Augustine, who were so instructed by the word of God,

### XVIII. DEMAND.

That every one in his owne particular hath not his Angel Guardian.

### ANSWER.

YET one slander more. For wee affirme not any thing heerein: True it is, that as concerning the faithfull we say with David, Psalm 91. The Angel of the Lord carrieth round about them that feare him: And with the Apostle Heb. in The Angels are ministering spirits sent for their sakes that shall be heires of Salvation: And Iesus Christ Matth. 18. saith, that hee sendeth Angels of little children doe behold the face of the heavenly Father: But that every one (that is to say both the good and the bad) as the Questionarie saith, hath an Angell Guardian, wee finde not in the Scripture: Considering wiallly that we see some lesuires aske counsell of the Diuels concerning things to come; and concerning Questions of Divinitie, which Iudich they would neuer doe, if they had any one good Angell Guardian, for they would rather aske counsell of him.

### XIX. DE-



## XIX. DEMAND.

That it is not lawfull to salute or to inuocate or craue ayde of this Angell or any other eyther in generall or in particular.

## ANSVVER.

**T**O salute an Angell or a Saint is a mocking of them: to inuocate a Saint or an Angell is an offence to God. The reasons are euident. To salute one, is to say, *God keepe you*, or *Good Morrow*: also, to salute, is to desire ones health, which is a kinde of prayer that wee make for him. But our Aduersaries doe acknowledge it to be a wrong to a Saint to pray for him. And it is a grosse abuse euen at this day, to say to the Virgin *Mary*, *Ave Maria*, that is to say, *God keepe thee Mary*: this is no inuocating or calling vpon, but a praying for her. As for inuocating an Angell or Saint, it is repugnant to the rules and examples of Gods word. 1. *Saint Paul* saith, that we cannot inuocate any, but him in whom we beleue. *How shall they* (saith hee) *inuocate him on whom they haue not beleued?* *Rom. 10.* But wee are taught both by the Scripture, and by our Beliefe, to say, *I beleue in God, the Father, and in Iesus Christ, and in the holy Ghost*: but in no wise I beleue in any Creature. 2. It is also requisite, that hee, whom a man doth inuocate, should know his heart that doth inuocate him, and be assured whether hee be an Hypocrite. But Gods Word doth testifie, that God onely knoweth the hearts of men. 3. Neyther can wee haue any better Aduocate then Iesus Christ, who (saith *S. Paul*, *1 Tim. 2.*) is our onely Mediator. 4. Sith also it is God himselfe that inspireth our hearts to pray, and stirreth vp in vs those growning sighes that *S. Paul*, *Rom. 8. 25*, speaketh of, what need wee any intercessors to commend vnto God that



prayer which God himselfe hath inspired into vs, to  
cause the voyce of the Spirit of God to be acceptable  
vnto God? 5. Neyther doe we finde any example or  
commandement to inuocate Creatures, throughout  
all the holy Scripture: but one expresse example wee  
haue of an Angell reiecting the adoration of *S. Iohn*,  
who did not adore this Angell, as thinking him to be  
God, for in the *Reuelat. cap. 21. v. 9.* hee saith directly,  
that it was one of the seauen Angels that had the sea-  
uen Vials, who soone after forbad *S. Iohn*, when hee  
would haue worshipped him; *cap. 21. v. 9.* 6. To be  
briefe, our Aduersaries are in this cause so perplexed  
that they beginne openly to teach that inuocation of  
Saints is not necessarie, and that wee may be saued  
without it, notwithstanding Pope *Innocent* the third  
affirmed the contrary in his third Booke of the My-  
steries of the Masse, *cap. 9.* *Necessarium nobis est in via*  
*Sanctorum suffragium, &c.* And that the Masse is not  
content with their intercessions onely, but also craueth  
of God saluation through their merits, euen so farre  
forth that *Bellarmino* saith, that they be in some sort  
our redeemers. And indeede it is holden, that they pay  
for vs, sith the Pope doth conuert their supererogatory  
satisfactions into payments for other men. All this is  
taken out of the vnwritten word.

*Quorum meritis  
precibusq; roga-  
mus.*

*Lib. 1. Indulgen.  
cap. 4. in the  
end of the  
Chapter,*

XX. DEMAND.

*That God permitte not sinne, but willet it, as Calvin  
saith in his Institutions, lib. 1. cap. 17. §. 8. & cap. 18.  
§. 1. & 2.*

ANSWER.

**VV**Ee heare that our Aduersaries haue printed  
*Calvins Institutions*, wherein they haue altered  
whatsoeuer they list: if it be so, it must needs be that the  
author



author of these questions hath thereto taken all that  
 hee imputeth vnto *Caluin*. For so farre is *Caluin* in the  
 eight *Section* of the *Leauenteenth Chapter* of his first  
*Booke*, from saying that God willett sinne, that euen  
 throughout all that *Section* there is not one word of  
 sinne; he yther doth lide there speake of the euill of the  
 fault, but of the euill of the punishment, and afflictions.  
 As concerning the first & second *Seet* of the 18. *Chap-  
 ter*, the Author taketh this word (*euill*) in a contrarie  
 fence. For it doth not import that God is the author  
 of sinne, but it onely excludeth the naked and idle per-  
 mission: Because the wicked doing euill, (as *Iudas* and  
 the Iewes, when they betrayed and crucified Iesus  
 Christ) doe it voluntarily and of their owne motion:  
 and yet neuertheless for all this doe no more but what  
 the counsell of God had before determined should be  
 done, as saith *S. Peter*, *1 Pet. 1. 2*. Thus you see in our  
 Demand two slanders, here folloves the third: that is,  
 that this Demand presupposeth that wee are grounded  
 vpon *Caluin*, or bound to defend him, whom neuer  
 thelesse wee knew to be a man and subiect to error,  
 who also doth still referre vs to the *Schismatics*, to the  
 end wee should not build vpon him. The slanders of  
 our Adversaries doe more binder vs to reade him then  
 his owne authoritie. But our Adversaries doe not  
 rancke the Popes in this degree for, Iudge hold that  
 the Popes cannerie in *Facts*, and therefore they are  
 bound to defend all their sayings: as the saying of  
 Pope *Clement 1.* who in *Causa 101. Cuius Dilectissimus* pro-  
 poueth the opinion of *Plato*, who saith that *God and  
 Wiles ought to be common* and calleth him the wisest  
 of all the *Greekes*. Also, the opinion of *Aristotle*,  
 who taught that the soules of men doe dye with the  
 soules of beasts, and for the same was condemned in  
 the Councell of *Constance*, *Sess. 11.* Also the Canon

Christiano



<sup>a</sup> *Hac ratione, &c. Apostoli praeceperant secundas adire nuptias propter incontinentiam hominum. Nam secundam quidem accipere, secundum praeceptum Apostoli licitum est, secundum autem rationem veritatis veri fornicatio est, &c.*

<sup>a</sup> *For the places oft-times appointed to the Protestants for exercise of their religion are some miles distant from their habitation.*

*Cir. Offic. 3. Omnibus viris statu & ad eas Thui & Cerei. Onid. Ep. Medez. Ardet ut ad magnos pinas tada Deos.*

*Christiano, in the 34. Distinction, which saith, that a Christian ought to haue but one Wife, and for want of a Wife a Concubine. Also the Canon<sup>a</sup> Hac ratione, cauf. 31. qu. 1. which saith that the Apostle S. Paul spake against both truth and reason. In this Demand there is yet a fourth trick of bad meaning. Hee requireth a prooofe of that which Calvin saith in such and such places, and yet in the same places he might haue found the proofes added by Calvin himselfe: would hee with vs to copie him out the Chapters? or can hee better reade our writing: then the Impression of the Institution? Let him then seeke the places if hee list: and in they content him not, let him refuse them.*

## XXI. DEMAND.

*That wee must use no Lights in the Church, neyther any Ecclesiasticall Orniments, distinguished from the seculars.*

## ANSVVERE.

**W**Hoe ever said so? Doe not we our selues light vp Candles in our Churches, when we cannot well see? Haue not the Pastors habits conuenient for the Action or Seruice, in the Churches, where they may goe on foote to <sup>a</sup> serue God without riding on Horse-backe? But to aske whether wee may light vp Candles at high-noone, is a question out of the compasse of Diuinitie, and may be decided by common sense. For, it is as much as to aske whether wee must walke through the towne with a lanthorne at high-noone, or whether we shall neede a combe to a balde head. Wee know that the Gentiles vsed Tapers in broad day-light, and lighted them about the Images of their Gods and great Personages: but wee are not their Disciples. And vpon this quarrell, doth S. Hierome confute the slander of *Nigilantius* who complained



ned that wee light vp Candles in broad day-light. *Wee light not vp* (saith Saint Hierome) *any Tapers in broad day-light, as thou vainely dost slander us: but onely by this remedie to qualifie the darknesse of the night.*

*Cereos non clara  
lucē accendimus;  
ut tu frustra ca-  
lumniam, sed ut  
tenebras noctis  
hoc solatio tem-  
peremus.*

XXII. DEMAND.

*That a Bishop is inferiour to a Priest, and that a Deacon is above a Priest; that is to say, that the Superintendent is no more then an Elder in the Church, and that the Minister is above the Elder.*

ANSWER.

**A** Slander. Wee say not that the Bishop is inferiour to the Priest: but onely that in the new Testament the same persons are called Priests and Bishops. 1. Saint Paul to the Phil. 1. 2. 1. salutes the Bishops and Deacons of Philippi, omitting the Priests, and naming many Bishops in a heathen Towne, where the Church was small, it is euident that hee tearmeth the Priests Bishops. 2. In the 20. of the Acts, ver. 17. the same Apostle assembleth the Priests and Elders of the Church of Ephesus: but in the 28. verse he tearmeth the selfe-same persons Bishops. 3. Likewise, in the Epistle to Titus, cap. 2. ver. 3. hee saith, *I haue left thee in Crete, that thou mightest establish w<sup>o</sup>ς βύτις, Priests or Elders from towne to towne; namely, if there be any that is vnreprouable, the Husband of one Wife onely, hauing faithfull Children, not accused of dissolutensse: For, a Bishop must be vnreprouable, &c.* Who perceiueth not, that here he nameth him a Bishop whom a little before he called a Priest?

Now the reason why Presbyters or Priests are called Bishops or Ouer-seers, is, because the power of Priestly Order. 1. Of dispensing the Word and Sacraments (wherein that Ouer-sight of theirs essentially consists)



is equally in Presbyters or Priests, and in those whom now by an excellencie we call Bishops or Ouer-seers: I meane Ouer-seers not onely for their power of dispensing the Word and Sacraments, but also for their power of Iurisdiction and gouernment in their owne Churches.

For, the Apostles ordayning many coassistant Presbyters or Priests, for the edification of the newly conuerted Cities with their neighbouring places (which they called Churches) for the auoyding of Schisme and confusion, and preseruacion of vnitie, peace and order, established a Fatherly preheminance or prioritie (not a Princely as *Bellarmine* contends) of one Presbyter about the rest, not in the power of order, wherein I said they were all equal: but in the execution or exercise of diuers particulars that belong to that power, as Dedicating of Churches, Confirming of the Baptised, but especially ordination of Ministers, which things onely in case of necessitie (that is, in defect of Orthodoxe Bishops) were and might be performed by Presbyters, as appeares they were by *Saint Ambrose*, on the 4. to the *Ephesians*. Whereas otherwise in the presence of Orthodoxe Bishops, the Presbyters were not to meddle with these things which were reserued onely to the Bishops. Without vvhose leaue (say *Ignatius* and *Tertullian*) they may neyther preach, baptise, minister Sacraments, or doe any ministeriall acts. And as one Presbyter euer from the time of the Apostles, had this eminent and Bishoply power about the rest, in the execution or exercise of Ministeriall acts, least (as *Ierome* speakes) there should be as many Schismes as there are Priests: so for the auoyding of like Schisme and Confusion, Bishops haue euer had a preeminent power of Iurisdiction and gouernment in their owne churches, by Ecclesiastical censures.

A

¶ Hier. ad E-  
uag.  
Cyprian. lib. 1.  
Epist. 3.  
Hier. aduersus  
Lucifer.

Ignat ad Mag-  
nesium Epist. 3.  
Tert. de Bap-  
tismo.

Aduersus Luci-  
ferianos.



As for the word *Deacon*, the Scriptures apply it to every Ecclesiasticall Function; yea, euen to Iesus Christ, who was often called *Διακονος*, that is, *Deacon* or Minister. The Apostle to the *Hebrewes*, cap. 8. v. 2. tearmeth him, *The Minister of the Sanctuary*. And *Rom. 15. v. 8*, *The Minister of Circumcision*. And in the same Chapter, *S. Paul* calleth himselfe *The Minister of Iesus Christ*. Likewise to the *Colossians* foure times. Thus doth he exhort *Timothy* to be a good Minister of Iesus Christ, *1 Tim. 4. 6*. yet in the Subscription of the 2. Epistle hee is called a Bishop. Thus you see that in the phrased of Scriptures, the same persons are called sometimes Priests or Presbyters, sometime Bishops or Ouerscers, sometime Deacons or Ministers.

Though wee will not deny, that the word *Deacon* in a more restrained acception, was vsually applyed to him that administred the goods or monie of the poore, and the Church-Treasure, euen in the Apostles time, to ease them of that care. But when the Treasure of the Church increasing, was committed to certaine Stewards, and the poore otherwise provided for, they were morespecially vsed for the assisting of the Bishop and Presbyters in things pertayning to Gods Seruice and worship. Whereupon *Tertullian* witnesseth, that in some cases they might baptise; *Saint Cyprian*, that they might reconcile Penitents; *Saint Gregory*, that they might preach; and againe *Saint Cyprian*, that they assisted the Bishop and Presbyters in ministring the Sacrament of the Lords body and bloud, and ministrd the Cup. Out of the societie and companie of Deacons in each Church, there was one auaciently chosen, saith *Saint Hierome*, who was not onely to performe the things pertayning to the Deacons Office, but also to prescribe vnto others what they should doe, and such were called Arch-deacons. These in processe of time

*Tert. lib. de Baptismo.*  
*Cyp. l. 3. ep. 17.*  
*Greg. Epist. lib. 4. cap. 33.*  
*Cyp. serm. 6. de Lapfis.*

*Ad Rusticum Nouachum.*



*Council Carth. 4.  
Can. 37. 39.*

*Ad Euagrium.*

*Ad Euagrium.*

(notwithstanding all Canons to the contrary, and the violent opposition of Saint *Ierome* and other worthies of those times) were lifted vp not onely about Presbyters, but Arch-presbyters also, for these Reasons.

1. Because the number of Presbyters (as *Hierome* notes) made them lesse esteemed, and the fewnesse of Deacons made them the more honoured.

2. Because they were busied in the Church-Treasure, and in money matters, which are vsually more regarded imployments.

3. Because being Ministers vnto the Bishop, they were vsed by him for the viewing of such parts of his Diocesse, as hee could not conueniently come vnto himselfe, the dispatch of things for him: and in the end, for reformation of the lesse and smaller faults, which vpon such view they should finde. Whereupon at last, they obtayned a kinde of Iurisdiction, and power of correction by prescription and custome. But this maketh nothing against the Arch-deacons in the Church of England, who vnder that name exercise Iurisdiction. For, by the Canons of our Church they are Presbyters, chosen to assist the Bishop in his gouernement, and not meere Deacons, as sometimes they were.

### XXIII. DEMAND.

*This the Scripture is easie to be understood, and that the understanding thereof is granted to all. They be the words of Caluim in the 3. of his Institutions. Cap. 1. §. 30.*

### ANSWER.

IN this passage of *Caluim*, wee finde not one word of this matter: neither doth any man denie, but that in the holy Scripture there be darke places. Onely wee say, that all that is in the Scripture is not obscure; and that,



that, that which is apparant, is sufficient to saluation. The tenne Commandments, and the Articles of faith contained in the Creed, are there plainly laid downe, and expounded. The Fathers in the olde Testament knew not so much, and yet were saved: besides that there are infinite more matters cleare in the Scriptures: If therefore Calvin in any place haue so said, he meaneth that in the holy Scripture euery man may vnderstand enough for his saluation. But hee neuer termed the Scripture *Theramenus bucku*, a sword for all hands: a Forrest of Fortragers: hee neuer said that it maketh a man an Ashest, and that hee that beleueth because hee hath red the Scripture, is no Christian, as saith Charron. Neither did he call it as Bellarmine doth, a piece of a rule, neither doth hee say, That the holy Scripture (saying of it selfe, that it is Diuine) cannot herein be certainly beleued, if wee haue no other testimonie: for (saith hee) *Mahumets Alcaras* saith as much of Mahomet in whom we doe not beleue. *lib. 4. De verbo Dei non scripto, cap. 11. §. Quarto necesse.*

XXIII. DEMAND.

That all finnes are mortall.

ANSWER.

WE doe not simply say so: But our Adversaries making two sorts of sinne, some mortall and some veniall, that is to say pardonable: 1. Wee say, that to the faithfull repenting him of his finnes, all finnes are veniall and pardonable: also that the same finnes which our aduersaries doe hold to be mortall, as murder and whoredome, doe grow pardonable in the faithfull that doe amend, as appeareth by the example of David. But as for the wicked and impenitent, in them all finnes are mortall: that is to say, in that

Charron in his 3. truth. cap. 4. Thou beleuest that thou redest, then art thou not a Christian, read the 3. and 4. Chapter Bellarmine. lib. de verba Dei non scripto. cap. 11. §. Dico secundo Scripturam, & si non est facta precipue ut sit Regula fidei esse tamen Regulam fidei, non totalem sed partialem.



they abide in them to death, and that God punisheth them all by death euertlasting. 2. We also say, that it is rashnesse in our Aduersaries to define that there be but seauen mortall sinnes, and that all other finnies are not so: for it belongeth to the Iudge, not to the Offender, to iudge what punishment euery sinne doth deserue: but we are all guiltie, and haue neede of remission in the sight of God. 3. But among their mortall sinnes, why haue they not put Heresie, Athiesme, Superstition, Slandering, &c. Be these small sinnes, and pardonable in the iudgement of his Holinesse? 4. To call a mans brother foole, or to speake euill of him, are they mortall sinnes in the iudgement of the Church of Rome? No, say they: yet doth Iesus Christ in the fift of *Matthew*, say: *That whoformer doth call his brother Foole is in danger of hell fire*: And *S. Paul*, *1 Cor. 5. vers. 10.* saith, *That slanderers shall not enter into the Kingdome of Heauen*.

## XXV DEMAND

*That with the grace of God we can merite nothing.*

## ANSWER.

**T**HIS Demand answereth it selfe: For whatsoeuer is of Grace, is not of merit, saith *S. Paul*, *Rom. 11. vers. 6.* *If it be of grace, it is no more of workes, or else were grace no more grace.* To merit by grace, agreeth as well as to be frozen with heat: or to be wet with drought. 1. For how may wee merite by grace, considering that it is grace that keepeth our good workes from being meritorious: that is to say, that they proceede from the grace of God. 2. Again: Saluation is a gift, *Rom. 6. vers. 23*: *Ephes. 2. vers. 8. and 9.* Then is it not obtained by merits. 3. And Saluation is an Inheritance belonging to the faithfull, for as much as they be the children



children of God; as saith *S. Paul. Rom. 8. The spirit of God beareth witnesse with our spirit, that we are the children of God: and if we be children, saith he, then are we heires:* But no man by merits purchaseth that inheritance which belongeth vnto him as a Sonne. Moreouer, Iesus Christ saith, *Luke 17. 10. When we haue done all that we are commanded, yet are wee vnprofitable seruants:* but what can be the merit of an vnprofitable seruant? Admit also that our good workes were as perfect, as they be mixed with infirmitie, and that we were more righteous then the Angels: what goodnesse were there in all this, which also were not the gift of God? and what merit can there be in offering to God that which is alreadie his, and from him? Wee confesse that God rewardeth good workes: but there be rewards that are not deserued. The Father will giue his Sonne a new coat, because he made an *A.* or a *B.* yet not in regard of his Sonnes merit, but of his owne promise, or for that he is his Son. Bur by the way, we are to note, that this Inquirer doth disguise our opinion, and altereth the Controuersie: for the difference is, not, whether it be possible to merit with the grace of God; but whether the holy Scripture doth teach vs, that wee must merit, or purchase saluation by our merits.

**XXVI. DEMAND.**

*That it is impossible to keepe Gods Commandments, without his grace.*

**ANS. VV. BY**

**T**HIS must be asked of them that beleee in: Wee doubt not but God can giue some men grace to keepe his Commandments.

Here-vpon let vs heare *Ballarmines Confession lib. 2. de Gratia cap. 14. Deus constituit in predestinatione regnum dare certis hominibus quos absq; ulla operum praeuisione dilexit: eam simul constituit vt quo ad executionem via perueniendi ad Regnum essent bona opera.*



## XXVII. DEMAND.

That God will give no recompence to good workes, which is all one, as to say, that there be no meritorious workes.

## ANSWER.

**A** Slander. Wee hold that God doth recompence good workes: but that hercof it doth not ensue that good workes are meritorious; and betweene these two there is a great deale of difference. This haue we shewed in the answer to the 25. demand.

## XXVIII. DEMAND.

That there is no distinction of beatitude betweene the blessed, and that they are all equall in glory.

## ANSWER.

**T**He Inquisitor is much deceiued, if he thinke vs to be of that beliefe. In these curious things we suffer every man to thinke what he list. It is the propertie of the Popes and Church of Rome, not onely to place in the ranke of Saints whom they please, after the Imitation of the Pagan *apoteosis*, or deifying of the Roman Senate, but also to ascribe to every one his office: to one the charge of horses: to another the charge ouer women with childe, to another ouer France, to another ouer Spaine, &c. And ouer them all to appoint the Queene of heauen, with extreame iniurie to the holy and blessed Virgin, who taketh no pleasure in that honour wherein God is dishonoured, whose Coelestiall Royaltie is incommunicable with the creature. Also that men should attribute titles and dignities coelestiall vnto Saints, without any testimonie of Gods word, is a matter no lesse ridiculous and rash, then if the Ants or Pismires should hold a coun-

sell



tell to conserue the offices of the Crowne of France, and the charge of the Priuie Councell to such men as they list.

XXIX. DEMAND.

*That we must not vse the like Imposition of hands, as the Apostles vsed ouer those of Samaria and of Ephesus. Act. 8. vers. 14. and cap. 19. vers. 5. And that the said Confirmation was not one of the Articles of the Apostles Catechisme, mentioned in the Epistle to the Hebrewes, cap. 6. vers. 2.*

ANSVVER.

**H**ERE is a double slander, and an Imposure. For 1. where you say, wee denie you may vse the like Imposition of hands, as did the Apostles, wee denie not but you may if you can bestow the like miraculous gifts as did the Apostles vpon the Samaritanes, by laying on of your hands. Secondly, you imply that wee denie all Imposition of hands: whereas wee will grant you the like forme (though not altogether the like effect) of Imposition of hands, as was vsed by the Apostles. For as after Philip had catechised the Samaritanes, and taught them the chiefe points of Christian Doctrine, the Apostles came, and prayed for them, and laid their hands on them: So after children or youth in their owne persons, haue made publicke and particular profession of the summe of their faith, or Christian Catechisme (which others in their name did summarily profess for them, at their Baptisme) we denie not but Prayer may be made for them, that strength and encrease of the Grace of the Holy Ghost may be giuen them, to liue and dye in that Christian faith, and newnesse of life, whereof they haue made profession. And that to those Prayers may well be added that ancient and Apostolike ceremonie of Imposi-

F

tion



Bell. lib. de Con-  
firmatione cap. 8.

¶ 13.

See the Rhe-  
mists on Act. 8  
Secl. 6.

Nichol. Papa.  
Dist. 4. de Conse-  
crat. Can. A quo-  
dam Iudeo.

Can. de his,

tion of hands, betokening our restrained desires to the parties whom we present to God by our Prayers.

But herein is a notable Imposture: that you would perswade vs, that the Confirmation or Imposition of hands, vsed by your Popish Bishops, is like that of the Apostles. Did they consecrate Oyle mixed with Balme? did they crosse it, breathe vpon it, salute it *Aue sanctum Chrysma*. Haile holy Chrysma? Did they annoint the Samaritanes with such Oyle? Make crosses in their fore-heads, giue them kisses, and claps in their eares, binde their fore-heads with Fillets, and enioyne them not to wash their faces or heads for seauen dayes, as the Popish Bishops doe, in their Confirmation? which being more like a May-game (as they vse it) then a Sacrament (as they make it) though Christ did not institute it, yet doth the Church of Rome hold it; in greater estimation then Baptisme. The administration whereof they permit to Priests, to Women, yea euen to the Iewes and Heathen: alwaies referring to the Bishops onely the power of Confirmation. Pope Melchisedes in the second distinction of Consecration, comparing Baptisme with Confirmation, saith that the Sacrament or Confirmation ought to be held in greater honour. And Bellarmine in this Booke of Confirmation, and eleauenth Chapter, saith it is of greater power to strengthen the soule against the Diuell.

It would make a man laugh to heare this Inquisition enquire, whether in the Apostles Catechisme there was euer an Article of Confirmation. For it were his part to proue that there was one, not ours to proue there was none. It is his part that affirmeth, to proue. Therather for that, wee dare not assuredly a-  
uow, that the Apostles had any ordinarie forme of Catechisme. And the last Chapter to the Hebrewes, in  
the



Calvin, Beza,  
Piscator.

the iudgement of our learned Djuines, doth proue Confirmation to haue beene vsed by the Apostles, or by their approbation, yet doth it not proue Confirmation was an Article of their Catechisme.

XXX. DEMAND.

*That the precept of anointing the sicke with Oyle, laid downe in the 5. of Iames. vers. 14. ought not to be put in practise in the Church, altho it was vsed by the Apostles. Marc. 6. vers. 13.*

ANSWER.

**T**He Inquisitour alleadging *S. Marc. 6. vers. 15.* answereth himselfe, for *S. Mark* saith, *They cast out many Diuells, and anointed many that were sicke with Oyle; and healed them.* The Apostles and Disciples were therefore commanded to anoint the sicke, to heale them. If any one hath this miraculous gift of healing, we doe very well like that he should annoint the sicke: But at these dayes they annoint those whose diseases are desperate, and the miracles are all reduced to one onely kinde, which is the coniuring of Diuells: Thus of a Medicine it is made a Sacrament, and a miraculous Vnction which healed the bodies, is now growne to be an Vnction vnprofitable both to the bodie, and to the soule. After the losse of the Vertue, they labour to preserue the Ceremonie, and yet so altered, and diuersly changed by an artificiall kinde of trouble, that it will aske at the least a good halfe houres worke to conferre extreame Vnction.

XXXI. DEMAND.

*That Prayer for the dead was not in use, euen in the time of the Macchabees.*

F 2

ANSWER.



## ANSWER.

**W**Hether it were then vsed or not vsed; it importeth not much: For we liue not now by the example of the *Macchabees*, but by the rule of the Gospell, we therefore affirme nothing vpon the point. For the Author of the Booke of the *Macchabees*, hauing reported many things contrarie to the truth of the Storie, might well doe the like in the 11. Chapter of the second Booke thereof. The principall matter is, that he there speaketh of Prayer for the dead, which nothing pertaineth to the controuersie of these daies: for the Author saith, that *Judas* in that Prayer remembered the resurrection; and that otherwise it had beene a folly to pray for the dead. Where shall we finde that Masse Priest, who if you demand of him wherefore hee recommendeth the deceased in his *memoria*, will answer, that it is to the end hee may rise againe in glory, or that he regardeth the resurrection?

## XXXII DEMAND.

That S. Peter was not the first of the Apostles; albeir S. Math. cap. 10. v. 2. saith, The names of the twelue Apostles, are these: The first, *Simon* called *Peter*, &c.

## ANSWER.

**T**His likewise is calumnious as well as the former; and almost all the rest. Wee denie not but *Saint Peter* was the first among the Apostles; for it is of no importance, hee might be the first in age, in eloquence, in vertues or miracles, or in knowledge. All this is possible; without hauing power or iurisdiction over the rest of the Apostles, which is that kinde of Primacie for the which they plead so hard in these dayes.



1. For had the Apostles knowne that Iesus Christ had given the superiority and command over the rest unto *S. Peter*, they would never after have contended among themselves about Primacie, and that even the day before the death of *S. Peter*.

2. And *S. John* cap. 1. and *S. Paul* *Gal. 2.* would never have named *Saint Peter* after *Saint Andrew* and *Saint James*.

3. Neyther would the Apostles have undertaken to haue sent *S. Peter* to *S. James*.

4. Neyther would *S. Paul* have said of himselfe that in nothing hee was inferiour to the most excellent Apostles. *2 Cor. 11. 5.* where hee saith. *I. N.* No-thing hee taketh away all exception.

5. Besides that, say that *S. Peter* had superiourity of Jurisdiction over the other Apostles, then it shal- ensue that the same ought to be perpetuall in the Church? also that if one man haue command ouer a few, that therefore one man must governe all the Church throughout the world?

6. Doth it also follow that the Bishop of Rome should be his Successor in this Primacie? But, say these Doctors, *Saint Peter* dyed at Rome. Admit it were so: but Iesus Christ dyed at Hierusalem, shall the death of *Saint Peter* at Rome be of greater force to deriue the Primacie to the Bishop of Rome, then the death of Iesus Christ in Hierusalem to deriue the Primacie to the Bishop of Hierusalem?

7. Againe, admit the Pope were *Saint Peters* Successor; doth it follow that hee must succcede him in his Apostleship: for others will say that hee is not his Successor but in qualitie of Bishop of Rome: and thereof there is far greater appearance: forlikewise the Bishop of Hierusalem was Successor to *Saint James*,



and the Bishop of Ephesus succeeded Saint Paul and Saint Paul, in that these Apostles were Bishops of Hierusalem and Ephesus, yet were they not their Successors in the function of Apostles.

8<sup>th</sup> Finally, were the Pope Saint Peter's Successor in qualitie of an Apostle, and of the head of the Church, had hee not long since lost this Succession by reuersing the doctrine of Saint Peter, and living in the estate of a temporall Monarch not of a spirituall Pastor? If then hee be Successor to Saint Peter, it is in like manner as sicknesse succeeded health, and as an usurper succeeded in place of him whom hee hath expelled. To what purpose are the keys which serue onely but to shut vp heauen? or Simon's Barke which hath no other vse then to trafficke withall? or his Net which at this day is employed onely in fishing for Duke'somes and to entangle Common-wealths?

¶ Dath it also follow that the Bishop of Rome should be the Successor of Saint Peter? A Latin Bishop of Rome lived at Rome. A Latin were for but Iohn Chrysostome at Hierusalem, shall the Bishop of Saint Peter at Rome be of greater force to be the Successor to the Bishop of Rome, then the Bishop of Iesus Chrysostome at Hierusalem to be the Successor to the Bishop of Rome?

¶ Against which the Pope were Saint Peter's Successor? A Bishop of Rome would follow that the Bishop of Rome is not the Successor of Saint Peter: for others will say that hee is not the Successor but in qualitie of Bishop of Rome: and therefore there is the greater absurditie: that the Bishop of Hierusalem was Successor to Saint Peter.



# THREE SCORE and four Demands, pro- pounded to the Legislature of the C. of A.

Hether the Doctrine of the Gospel  
be sufficient to salvation :  
also whether the Gospel be  
wholly contained in the new  
Testament : or if there be our  
part thereof where we may  
find the rest.

in these daies made to the Lay-people, that they shall not read the holy Scripture without speciall perturbation, did first beginne.

Whether in the holy Scriptures there be any example or commandment to pray vnto Saints; wee aske not whether they pray for the faithfull that are vpon earth, but whether the faithfull that are vpon earth ought to pray vnto them, and where God commandeth in the holy Scriptures there to pray. Whether in the holy Scriptures there be any example or commandment to pray vnto Saints; wee aske not whether they pray for the faithfull that are vpon earth, but whether the faithfull that are vpon earth ought to pray vnto them, and where God commandeth in the holy Scriptures there to pray. Whether in the holy Scriptures there be any example or commandment to pray vnto Saints; wee aske not whether they pray for the faithfull that are vpon earth, but whether the faithfull that are vpon earth ought to pray vnto them, and where God commandeth in the holy Scriptures there to pray.

\*The Prohibition is to be scene in the Index of Bookes prohibited by the Councell of Trent, printed at Cologne by *Gouvin Cholm*, by authoritie from *Pius* the 4. and *Clement* the 8.



\* *Quorum metri-  
tis precibusq;  
regamus.*

Innoc. 3. lib. 3.  
de mist. Missæ  
cap. 9.  
*Necessarium no-  
bis est in via  
Sanctorum sus-  
fragium.*

\* The Prophe-  
cie of the  
Book of  
the Council  
of Trent  
concerning  
the Sacrament  
of the Eucharist  
from the  
Council of  
Trent

Church speake vnto God in such manner as they dare  
not speake to man for feare of offending him, in cra-  
uing at Gods hand saluation through the merits of  
Saints, as the Priest doth in his Masse.

5. What assurance haue wee that the blessed Virgin  
Mary was in body rapt vp into Heauen, and there  
crowned Queene of Heauen: For sith shee is so pro-  
trayed in all your Churches, and the people taught  
there ought to be some very assured testimonie of the  
same.

6. Whether the Saints in Paradise haue their distinct  
charges. One ouer France, as S. Denis; another ouer  
Spaine, as S. Iames; another ouer women with childe,  
as S. Margaret; another ouer Hunters, as S. Eustace, &c.  
Who gaue them those offices: also when this opinion  
first beganne.

7. Whether praying vnto Saints be necessary to  
saluation: also, whether by praying vnto God onely  
through Iesus Christ, wee cannot be saued.

8. Whether God hath commanded to pray in such  
a tongue as euery hee that prayeth doth not under-  
stand: and when this custome beganne.

9. Whether throughout the holy Scripture we haue  
either commandement or example to haue in Tem-  
ples, the Image of God, or of the Trinitie; represented  
in stone or in painting. Also whereas God in the 4. of  
Deuteronomie, verses 15. & 16. prohibith the represen-  
ting of him in any grauen similitude or Image, be it  
of male or female: whether hee hath since changed  
this ordinance: or if hee haue not changed it, where-  
fore doth the Romish Church dispence therewith.

10. Whether in the holy Scripture there be either  
Commandement or example, that we taught to kneele  
before the Images of Saints, to kisse, clothe, light or  
sence them &c.

11. Whether



11 Whether wee ought to adore the Crosse with like adoration as God; as *Thomas* in his 3. *Part. quest. 25.* and *Cardinall. Caietane* vpon the same place, and many other Doctors of the Romish Church doe teach. Also, when the Priest speaking to the Wood, saith, *Aue lignum triumphale*, I salute thee triumphant wood, whether this Wood vnderstandeth what hee saith: if they answer that they doe it in the honour of Iesus Christ, yet ought the Wood whereto they speake in the honour of Iesus Christ, to vnderstand what is said vnto it; considering also, that to speake to the Wood of the Kings Chayre in honour of the King, is rather a mockage then an honour to the King: and indeede where did God euer command it?

12 Whether Iesus Christ hath not paid enough to exempt soules out of the fire of Purgatorie: and if hee hath paid enough, why should any man pay againe that which is already fully paid? why should they againe satisfie Gods iustice for that wherein it is already satisfied? what a presumption is it, to teach that Iesus Christ hath not satisfied for the paine due to sinnes committed after Baptisme, and so to impaire the vertue of the death of our Sauour? and in a matter of greatest importance to forge a new article of faith, without any testimonie of the holy Scripture?

13 Sith also, that Iesus Christ is yet an Intercessor and Mediator for those soules which they say are yet in Purgatorie, why doe they not immediately come forth at his Intercession, but doe still abide there some hundreds or thousands of yeeres, as appeareth by the Pardons for five or sixe hundred thousands of yeeres granted by the Pope.

14 Again, inasmuch as other Orders of Fryers are at this time of small esteeme in regard of the Iesuites, how comes it to passe, that in priuiledges the Iesuites



The Carmelites haue published certaine Theses containing this priuiledge: and *Cahier* in his Booke entituled *The furnace of the Reuerberate*, maintayneth this priuiledge. Also, the Carmelite Doctors haue to the end of the Booke set and subsigned their approbation.

\* *Pope Sixtus* the 5. in the yeere 1586. the 7. of *May* granted to the Fraternitie of the Cordelies this Priuiledge inserted into the Booke of Indulgences, conferred to that Fraternitie, printed at Paris by *Iohn le Bouc*, vpon Mount *S. Hillary*, at the signe of *Diligence*, in the yeere 1597.

are inferiour to the Carmelites, and to the Fraternitie of Minorites or Franciscans? For, the Popes haue granted the Carmelites this priuiledge, *That they shall remaine no longer in Purgatorie but vntill the next Saturday after their deasse.* And the Fraternity of the Fraheiscans haue also this priuiledge: that they may fetch a soule out of Purgatorie \* by saying fiue *Paters* and as many *Auees* vpon the Satterday before Palme-Sunday: how, I say commeth it to passe that the Iesuities haue no such priuiledge?

15. In as much as the Church of Rome doth hold that Purgatorie shall continue no longer but vntill the day of Iudgement, whereof it followeth that none of the faithfull that shall then liue, shall goe into Purgatory: wee demand how it commeth, that Gods Iustice requirerth of them no satisfaction by Purgatorie, and yet it is now said that they goe into Purgatory to satisfie Gods Iustice? Is it not an heauie misfortune that a man dying at this day and going into Purgatory, there to be tormented certaine hundreds of yeeres, was not borne in that latter age? for then albeit hee had merited tenne times more punishment, yet should he haue bene exempt from the fire of Purgatorie.

16. Again, in as much as in the Romane Church they hold that Infants dying soone after Baptisme doe goe straight into Paradise, what is the reason that Priests doe take money to pray and to say Masses for them; and what benefit doe these Infants reape by the same?

17. Again, let them tell vs whether in the holy Scripture there be any Commandement that wee shall cate no flesh vpon Fridayes or Saturdayes, considering that euen the ordinary day wherein Iesus Christ eat the Pascheouer, was the Friday, and that Saint *Paul* wilberth vs, 1 *Cor.* 10. that if wee be inuited to the houses

of



of Infidels, who should eat of all that is set before vs without enquiring for conscience sake.

18 Let them also shew vs where God forbiddeth Bishops or Priests to marry: also whether when Saint Paul writ to *Timothie*, saying, *Let the Bishop be unreproucheable, the Husband of one only Wife*, the law of single life were already established;

1 Tim. 3. v. 2.

19 Where Iesus Christ commanded to sacrifice a propitiatorie Sacrifice for the quicke and for the dead. And because their Priests vocation is, that they are established to sacrifice Iesus Christ; where is their paffe or warrant? or where did God establish them Sacrificers? considering that Iesus Christ gaue not this qualitie to his Disciples, and that the new Testament doth not in any place tearme the Pastors of the Church Sacrificers?

20 Whether Iesus Christ or his Apostles did ever minister the Supper without Communicants; also who instituted to first private Masses: likewise, the Masses for Corne, for Heards, for finding things lost, &c.

21 How it commeth to passe that the Masses for Obits and anniuersaries are not founded but for those that haue giuen to the Church: and that the foure Orders of begging Fryers are not present at the deaths or Funerals of the needy or poore Artificers.

22 Let them tell vs whether the Priest in his Masse breaketh the same thing that Iesus Christ brake in his Supper: for the Euangelists doe testifie that our Lord made his breaking before the words which they tearme *Consecrating*, whereof it followeth that he brake but bread, but the Priest at this day breaketh after the consecration, and which is worse, saith that in breaking hee doth sacrifice: which is as much as evidently to say that Iesus Christ sacrificed bread because hee brake it before consecration.



Can. Penitentialis 39. in calice Decreti.

*Quando missa co-*  
*mmunitur vel corro-*  
*dit corpus Christi*  
Gr. 2. de consecrat. Si quis.

Vide ibidem  
Glossam. Tum  
Cantelas Missæ  
& Thomam 3.  
quest. 8. Art. 3.

23. Also, because every reproch that befell to Iesus Christ during his infirmitie, befell him for our Salvation: wee demand what this reproch wherein the Doctors, Canons and Cateches of the Romish Church doe say, that the body of the Lord is sometimes deuoured by Mice and Rats, and sometime by Wormes, euen now that hee is in his glory, doth helpe our saluation?

24. Wherefore, sith the Apostles adored not that which Iesus Christ gaue them in the Eucharist: also, that whereas Iesus spake, not of sacrifice, neither made any eleuation of the Host, hauing communicated to all that were present, and spoken in a language that all vnderstood: the Priest at this day doth euery thing contrary.

25. Also, in as much as the body of Iesus Christ; when hee celebrated the Eucharist was fraile, passible, and mortall: but that this body which the Apostles receiued of him, was impassible, and could suffer nothing, according to the doctrine of our Adversaries, let them tell vs whether this opinion be receiueable, which giueth to Iesus Christ at one time two bodies of contrary nature, or at the least one body contrarie to it selfe.

26. Sith also, that soone after that the Apostles had receiued the Sacrament into their stomackes, Iesus Christ sweat drops of blood, was apprehended, buffeted, &c. wee demand whether, this body of Iesus Christ, which was in the Apostles stomackes sweat any drops of blood, eyther was by the Souldiers apprehended and buffeted: for, if hee sweat, was apprehended and buffeted vnder the formes, and in the stomackes of the Apostles, hee was already passible vnder them; yea, and wee must also place vnder the same formes, the Souldiers that buffeted him: but if vnder those



those formes hee sweate not, neither was apprehended nor buffeted, then was there at the selfe same time one Iesus Christ suffering, and one Iesus Christ not suffering: and consequently which was not our Sauour. For it was by his sufferings that he was our Sauour.

27. How doth this saying of the Church of Rome agree: That betweene the Priests hands there is roundnesse, and nothing round: colour and not coloured: quantitie and nothing that hath quantitie? And indeed if the Consecrated Host be round, and this Host be the body of Iesus Christ, it followeth in good Syllogisme, that some body of Iesus Christ is round. But if the Conclusion be false, so must also one of the propositions be. We therefore demand which of the two it is.

28 Also when *After* the third was poisoned in a Chalice: and *Henry* the seauenth, Emperour, in an Host, we demand what it was that was poisoned: Saying that it was Bread and Wine, you denie the Transubstantiation: Saying, it was the body of Iesus Christ that was poisoned, you doe prophane it: Saying, that it was the accidents, the colour and measures that were im poisoned, it were not onely to mocke at it, but also to make the accidents Subiects of the substance: And all this miracle is onely to kill a Pope and a good Emperour.

29 Sith also the Church of Rome doth hold, that the body of the Lord is fully whole in euery part of the consecrate Host: doth she not by consequent say, that the point of the holy Pen-knife that pricked the Host, where-out sprang drops of blood, pricked Iesus Christ in all parts of his body? For, that Iesus Christ glorified can yet receiue wounds, is but a small matter in regard of beleeuing that a Pen-knife could at one onely blow hit in 10. thousand places of one selfe-body.

Pope Innocent. 3. lib. 4. de *Missæ*, *Missæ*, cap. 11. *Est enim hic color & sapor. Quantitas & qualitas, cum nihil aliter sit coloratum & sapidum, quantum aut quale.* Stella. Fasciculus, Tempor. Nacler; Genebrard. 4. Auenturus. lib. 7. Pag. 598. Platina in Clem. 5.

This is represented at Paris in the forefront of the Church of Billetes.



30 Wee also demand, sith the Church of Rome doth hold that it is no consecration, vni lesse the Priest haue an intent to consecrate, how the people that is thereto adore the Host, may know whether the Priest had an intent to consecrate, or to doe as the Church of Rome doth: for feare of Idolatrie in adoring the Bread that is not consecrated?

*Quod libetica,  
questio supposito  
secundo Concilio  
vni Constantiensis  
excoisat simplices  
adorantes hostia  
iam non consecra-  
ta sic adores:  
Adversus in e  
Christum.*

31 Also whether the aduice of Pope Adrian, supported by the Councell of Constance, ought heerein to be followed, which willet horth that they should adore the Host simply, but conditionally, in saying to himselfe: I doe adore thee, if thou be Christ, for that is to adore at all adventures.

32 Again, if Iesus Christ after the Eucharist had reserued some Hosts, [for he might, and it is not credible, but that if a loaf be broken into so many pieces, there yet remained some crummes] wee demand therefore whether these reserued Hosts were also crucified the next day: or else whether Iesus Christ at one and the same time were suffering vpon the Crosse, and not suffering vnder the formes on the Crosse in one place, and without the Crosse in another: dead in the Sepulchre, and aliue in the Pixe: for if he had beene crucified in the Pixe, they must also haue laid in the same Pixe the Crosse, the Souldiers, the Speare, and the Crowne, &c. Now if this Crosse be not vnder the Host, and yet Iesus Christ is there crucified, it followeth that he shall be there crucified without a Crosse, and smitten without a stroke.

33 Whether in the sixt Chapter of Iohn in these words, *If you drinke not my blood, you shall haue no life* the Eucharist be spoken of. For if it be not there spoken of, how commeth it that the Doctors of the Romish Church doe alleadge this Chapter and this verse for their realtie and corporall eating? but if it be there

spoken



spoken of, why doe they deprive the people of life by taking away the Cup? It is to no purpose here to alledge the concomitance, for he that taketh the blood in the Host drinketh not: now Iesus Christ saith expressly, that if wee drinke not his blood, wee shall not have life.

34 Again, in as much as it is manifest impietie to oppose our selues against Gods ordinance, wee demand how the Councell of Constance can excuse it selfe: which in the 13. Session confesseth, that Iesus Christ instituted and administred the Sacrament vnder both kinds: and that in the Primitiue Church the faithfull received both kinds: and yet neuertheless complaineth, that in some parts of the world some did rashly presume that the Christian people ought to receiue the Sacrament vnder both kinds. That is to say, that it is rashnesse to desire to imitate Iesus Christ. And it saith, that \* the custome to deliuer it vnder but one kinde, being by reason brought in, ought to be holden for a Law: It also declareth all such as shall contradict it to be Heretickes, and grievously punishable, but by the Secular power. Doe they not heere confesse, that the Gospell and the Primitiue Church are oppositeto the Church of Rome at this day? and presume to be wiser then Iesus Christ, and ranke him among Heretickes and men punishable?

35 Whether the Popes pretended power to giue and to take away Kingdomes, and to dispence vvith Subiects for their Oath of Alleageance, be by Diuine right, or whether it be but an humane order and policie onely.

36 We also demand, whether the Pardons that the Pope giueth vpon condition to commit some notable wickednesse, be auailable: as when in the yeeres 1588. and 1589. he granted seauen yeeres of Pardon

to

*Quod licet Christus post carnem instituerit & suis discipulis administrauerit sub utraq; specie panis & vini hoc venerabile Sacramentum, tamen hoc non obstat, &c.*

*\* Cum in nonnullis mundi partibus quidam temerarie presumant populum Christianum debere Sacramentum Eucharistiae sub utraq; specie suscipere, consuetudo rationabiliter introducta habenda est pro lege pertinenter asserentes, oppositum tanquam heretici arcendis sunt & grauius puniendi, Innocentio etiam auxilio brachij secularis.*



to all that would ioyne with the holy Vnion, and band themselves against their Prince, yet he a Catholicke Romane.

37 Wherefore the people are so forward in going to the *Iubile* at Rome, to purchase the great Pardons, considering that at all times they may obtaine full pardon, and fixe or seauen hundred thousand yeeres of Indulgences to spare.

38 If a man needing but tennethousand yeeres of Pardon, purchaseth an hundred thousand, what shall become of the fourescore and tenne thousand that remaine? for this cause there are at Rome some Churches, where a man may in one day purchase full pardon for all sinne, a leightene or twentie thousand yeeres of Pardons or more: what shall become of this surplussage and ouer-plus of Indulgences, besides the full remission? Doth the Pope pardon the paine of future sinnes, and giue Indulgences of provision?

39 Aboue all the rest, lieth the Pope vaunteth himselfe to haue in the Treasurie of the Church all the sufferings and super-abundant labours of the Saints, Monkes and Martyrs which hee conuerteth into payment, for the punishment due to others, distributing them by his Indulgences; wee demand: 1. Who laid vp these sufferings of the Saints in the Popes Treasurie? 2. When began this distribution? 3. How shall we be assured that God will receiue them in payment for vs? 4. And wherefore receiue other payments, considering that the death of Christ Iesus is a payment sufficient? 5. Doth Iesus Christ giue to any man power to pay a debt already fully acquitted? 6. Hath the Pope also in the Treasurie of the Church the paines and labours of Noah, of Abraham, of Iacob, &c. 7. And vpon what consideration did not the high Priests vnder the Law, distribute them to the faithfull

\* This is to be seene in the Booke of Romane Indulgences, Printed at Rome anno 1570. by Giulio Accolto nella Chiesa di Pietro in Vaticano la prima Dominica della Quinquagesima via Indulgentia plenaria & octo-dieci milla anni & septuaginta quatuor.



in their dayes? or why neither Iesus Christ, nor his Apostles, neither their Disciples in all the first ages after Iesus Christ neuer distributed any Indulgences to the dead? 9. Neither celebrated any *Iubile*. 10. Neither established any priuiledged Altars, where-vpon whoſoeuer can procure the ſaying of certaine Maſſes, ſhall fetch one ſoule which ſo euer he will out of Purgatorie. 11. Neither granted Bulls to free any ſoules out of Purgatorie? 12. Neither tied Remiſſion of finnes to a certaine place, where the Pardons are laid vp. 13. Neither gaue out hallowed graines, or *Agnus Dei* ſeruing for the remiſſion of finnes. Is all this now done, becauſe the Popes are more full of Inuentions then the Apoſtles? or that God is now more liberall then heretofore?

40 Whether the Pope hath power to giue to ſome a higher degree of glory in heauen then to other ſome? If hee haue this power woe demand where, or when God gaue it him? If he haue it not, why doth he attribute it to himſelfe, as *Innocent* the third in his Bull *Ad liberandam*, which is in the end of the Counſell of *Lateran*, where hee promiſeth an augmentation or encrease of glory to thoſe that will goe to the holy warre: but to ſuch as will not goe in perſon, but ſend a man at their owne charge, hee giueth them no more but Remiſſion of all their finnes. As likewise the laſt Councell of *Lateran*, in the ninth and tenth Selliſſions, attributeth to *Leo* the tenth, that he hath all power in heauen and in earth: as alſo doth the Booke of ſacred Ceremonies, *lib. 1. Sect. 7. cap. 6.*

41 Whether the Pope and Church of Rome can at this day make any Articles of faith: If they can, where is the authoritie that God hath given them? If they cannot, wherefore did *Leo* the tenth in the Bull *Exurge Domine* ioyned to the laſt Councell of *Lateran*,

*In retributione  
iustorum saluis  
aeterna pollice-  
mur augmentum.*

*Certum est non  
esse in manu Ec-  
clesiae aut Papa  
statuere articu-  
los fidei.*

H

insert



insert this among the Heresies of *Zuher*, That he said, that the Pope and Church of Rome can make no Articles of faith?

*Seff. 4 & 6.*

42 Whether the second Council of Nice spake well in saying, that Images were equiuaient with the Gospell, and that we must worship them. Also that we may paint Angels, because they be corporall: that a Temple without Images is naught worth: and that of all Heresies it is the greatest to be an enemy to Images.

43 Whether the sixe and seauen Councils condemning Pope *Honorius* of Heresie, and the Council of Constance condemning Pope *Iohn* the 23. for denying heauen and hell, and teaching that the soules are mortall, did beleue that the Pope cannot erre in faith: It skilleth not whether these Councils were well or ill enformed: onely we demand whether they did beleue that the Pope cannot erre in faith, as they teach at this day.

44 1. When the Pope began to weare 3. Crownes. 2. To preach no more. 3. To be called God vpon earth, and the Diuine Maiestie. 4. And King & Prince of all the earth. 5. To dispence with oathes and vowes made vnto God. 6. To permit marriages within the degrees prohibited by the word of God, as of the first with the second degree. 7. Not to drinke the Wine out of the Challice, but to sucke it out with a Reed. 8. To be adored. 9. To put whom hee list into the ranke of Saints, appointing them their feasts &c.

45 Whether the Popes Excommunications cast out against a whole estate for pecuniarie matters and ciuill pretensions, are of any force: and whether they that dye in such estate, during their Excommunication, be for euer damned. Also what is the meaning of these words spoken to Saint *Peter*, *Kill and eate*:  
and

*Dist. 6 Can. Satin est.* In the Glosse of the Clementin. *Cum inter Dominus Deus noster, &c.*

1. Booke of sacred Ceremonies, *Seff. 7. ca. 6* Council of Lateran. *Seff. 1. & 3. & 9. & 10.*

As lately against the Venician Common-wealth.



and whether the same be also spoken to the Pope.

46 For how much were the voyces of the Cardinals bought in the election of a new Pope, in the first ages after Iesus Christ? Also whether a Prince that hath spent three or foure hundred thousand Crownes to procure a fauourable Pope, may presume that all this corruption and these mercenarie suffrages, were guided by the spirit of God: or whether a Pope thus purchased cannot erre in faith?

47 To what a rate are the taxes of absolutions and dispensations of the Chancerie and Penitentiarie of Rome now raised, For wee haue the Taxe printed at Paris by authoritie of the Court, in the yeere 1520. when all this Marchandise was farre better cheape: for he that had laine with his Mother, or with his Gospie, paid for his Letters of Absolution siue groates. Hee that had laine his Father or Mother seauen groates: and he that had falsified the Apostolicall Letters eigheteene groates. And a Priest that had cut off his owne priuities seauenteene groates: But now they pay all in Duccats of the Chamber. And the dispensations for the neere degrees in marriage are not granted, but to people of calling, and such as are of abilitie: as the same Taxe doth set it downe, fol 12 3.

*Absolutio pro equimatrem, sororem, &c. aut commatrem carnaliter cognitis, grossi 5. Sed hic tantum pro qualificatione & huiusmodi gratia non conceduntur pauperibus.*

48 Whether is the greater offence in a Priest, to be married, or to commit whoredome secretly, and which of the two should we most mislike.

49 Vpon what sinnes doth the Priest impose greatest penance, vpon the blasphemers of God, or vpon him that mis calleth the Pope? vpon the Adulterer, or vpon him that eateth flesh vpon Good Friday? And what is the reason that euery Bishop may absolue sinnes committed against the Law of God: but trespasses committed against the Papall Sea, as hindring such as goe to Rome for Pardons; or intrusion



Sac. Cerem lib.

1. Sect. 1. cap. 3.

Dicitur ad Mar-

miream sedem

qua Stercorata

appellatur.

And soone af-

ter, Sunt dua

sedes Porphyre-

tica perforata et

ibi sedes Pontis-

fex.

Sect. de oratione.

p. 483.

into a benefice; are matters past the Bishops reach, and reserved to his Holinesse. Hath the Popes authoritie now gotten the vpper hand of the Law of God?

50. Whereof grew the Custome; practised euen to this time; vpon the day of the Popes Coronation, to make him sitte on a hollow Chaire [scalled the Chaire of Easement] and vwhen ceased the custome of handling his Holinesse priuities vpon that day?

51. Whether the Pope dld well in establishing the publicke Stewes at Rome, where into the Prelates repaire openly and with all libertie?

52. Where remained the soules of the Fathers of the old Testament from Christs Resurrection vntill his Ascension?

53. And sith the Church of Rome placeth the Infants Limbo vnder the earth, where shall it be when the earth shall haue no more being?

54. Whether wee must keepe faith giuen to Heretikes?

55. Whether it be well done to say, Our Father which art in Heauen, before the Image of a Saint as now a dayes they doe: and the Catechisme of the Tridentine Councell, doth allow it.

56. Againe, in that there were diuers Popes at one time, and that the strongest bare it away: how can they prooue that the strongest was the most lawfull? for if he were not so; then their succession must haue bene often interrupted: and those that followed were the Successours of vsurping Popes; being chosen by Cardinals created by the Pope that went before; who being no lawfull Pope, had no iust authoritie to create Cardinals.

57. Sith Iesus Christ speaking of the time that shall

goc



goe before the Iudgement, saith that then there shall be no Faith vpon earth: wee demand whether then the Church of Rome shall be pure in the Faith, and shall not erre in any point, but shall yeeld a visible lustre.

57. Again, sith the Popemay, whether by Iurisdiction (as some doe hold) or in manner of suffrage, fetch soules out of Purgatorie: why doth he not fetch them all out? wherefore doth hee permit Infants to linger many hundred yeeres in a burning fire, though he be able to pull them out?

58. Whether it be to be found in the Word of God that the Bishop may absolue some certaine sinnes, which the Priest cannot absolue: and whether there be any sinnes vvhich the Pope onely may absolue, and are tearmed *Cases reserved*: also when this custome beganne.

59. Wee also demaund, vpon what authoritie the Church of Rome is founded: and how we may be assured that there is one Church in the world, and that the Church of Rome is this true Church. For the prooffe hereof the Doctors of the Romish Church cannot produce any testimonie out of the holy Scripture. For, in as much as they say that it is the Church that giveth authoritie to the Scripture, it appeareth, that this Church cannot be founded vpon the Scripture, and that the Scripture cannot conferre any authoritie vnto it. The foundation and support of a house cannot be founded vpon the house.

60. Whether it standeth with the Holinesse of him that tearmeth himselfe the Vicar of Iesus Christ, to suffer the Iewes at Rome, which beleue that Iesus Christ was a seducer and deceiuer, and there to permit them the free exercise of their Religion; and yet to condemne to the fire those that say there is no other Mediator



diaror but Iesus Christ, neyther any other propitiatorie Sacrifice but his death.

61 Also, sith in the Church of Rome there are many reliques evidently false and ridiculous: As at Saint *John Lateran* in Rome, the fore-skinne of Iesus Christ. At *Court-Chinurie* nere *Bloys*, the breath of *Ioseph*. At *Burges* in *Spaine*, the hayre and nayles of a wodden Crucifixe, &c. Wee demand what marke they can giue vs, whereby to discerne the true from the false, and what moued these our Masters thus to abuse the poore people.

62 Whether wee may beleue the Monokes, which make their vaunts to doe more then God commandeth: considering that GOD will be serued with all our heart and all our strength: is there any man that can doe more then that which hee doth with all his strength?

63 Againe, in as much as the Pope permitteth no man to preach, without his vocation from him, eyther mediately or immediately: wee would gladly know, whether for the reprobuing of the Popes abuses, it be requisite to be authorized by the Pope himselfe: also whether wee may hope that euer the Pope will giue any man charge to reprove him.

64 How doth this opinion of the Church of Rome, that Infidels and Heathen doe worke meritorie deede, which they tearme merits of Congruitie, agree with this of Saint *Paul*, *Rom. 24. v. 23.* That all that is not of faith is fume: Be there, in the iudgement of the Church of Rome, meritory sinnes? Can people destitute of the Spirit of God doe any good worke, considering that the Apostle Saint *Paul* witnesseth, that our selues can not so much as thinke a good thought: and that it is God that worketh within vs, both the will and the deede in his good pleasure, *2. Cor. 3. Phil. 2. 13.*



# NEW CHALLENGE

to all Papists, in foure and twentie

Popish Articles, by a learned Diuine  
now liuing, and ready to iustifie the  
same, if any Papist shall accept  
the Condition.

I



If any Papist can shew mee any approued  
Father, or Councell before Saint *Augustines*  
dayes, which testifieth: that the Bookes of  
*Tobish, Iudith, Wisdome, Ecclesiasticus*, the first  
and second of *Machabees*, are Canonically Scripture, I  
yeeld to Poperie: If on the contrary he will promise to  
become Protestant, if I can shew him an approued Fa-  
ther, or Councell, before S. *Augustines* dayes, which  
testifieth that they are not Canonically.

If any Papist can shew mee any approued Father,  
or Councell within 1000. yeeres after Christ, which  
testifieth, that any Latine translation is to be preferred  
before, or equalled with the Hebrew and the Greeke, I  
yeeld to Poperie: If on the contrary he will promise to  
become Protestant, if I can shew him any approued Fa-  
ther, or Councell, within that time, which teacheth,  
that the Hebrew and the Greeke are to be preferred be-  
fore whatsoeuer Latine translation.

If any Papist can shew mee any approued Father,  
or Councell, within 1000. yeeres after Christ, which  
taught, that it was lawfull to translate the Bible into  
the



the knowne languages of the common people, I yeeld to Poperie: If on the contrary hee will promise to become Protestant, if I can shew him by approued Fathers, or Councils, that in the best ages of the Church it was thought profitable and commendable, to haue the Scripture so translated.

4 If any Papist can shew me any approued Father or Council, within 1000. yeeres after Christ, which held it vnlawfull for the people of God to reade the Scriptures in their Mother tongue, I yeeld to Popery: If on the contrary he will promise to become Protestant, if I can shew him out of approued Fathers or Councils, that in the best ages of the Church they might lawfully haue read them.

5 If any Papist can shew mee any approued Father or Council, within 600. yeeres after Christ, vvhich teacheth, that common prayers ought to be made in a language vnknown to the common people, I yeeld to Popery: If on the contrary, he will become Protestant, if I can shew him by approued fathers or councils, that common praier should be made in a known language.

6 If any Papist can shew mee any approued Father or Council, within 1000. yeeres after Christ, (except Saint *Augustine* onely) which teacheth, that there are but three commandements in the former Table, seauen in the latter, I yeeld to Poperie: If on the contrary he will promise to become Protestant, if I can shew him by Fathers or Councils, that there are foure Commandements in the former Table, and sixe in the latter.

7 If any Papist can shew mee any approued Father or Council, within 1000. yeeres after Christ, that it was lawfull to picture God the Father, I yeeld to Popery: If on the contrary hee will promise to become Protestant, if I can shew him approued Fathers or Councils which thought it vnlawfull to picture him.



8. If any Papist can shew mee any approved Father or Councell within 1000. yeeres after Christ, which taught that *Latria* might be giuen to Images, I yeeld to Popery: If on the contrary he will promise to become Protestant, if I can shew him an approved Father or Councell, within that time, which taught that *Latria* should not be giuen to Images.

9. If any Papist can shew mee any approved Father or Councell, within 1000. yeeres after Christ, vvhich speaking of Sacraments, named seauen onely, and neyther more nor fewer, I yeeld to Popery: if on the contrary, hee will promise to become Protestant, if I can shew him an approved Father or Councell, within that time, who names no more but two, *scilicet*, Baptisme and the Lords Supper.

10. If any Papist can shew me any approved Father or Councell, vvhithin 1000. yeeres after Christ, vvhich teacheth that women may baptise, I yeeld to Popery, if on the contrary he will promise to become Protestant, if I can shew him an approved Father or Councell, which absolutely forbad women to baptise.

11. If any Papist can shew mee any approved Father, or Councell, within 1000. yeeres after Christ, vvhich teacheth, that it is yn lawfull for any, saue the Minister or Priest, who consecrates, to drinke of the Sacramental Cuppe, I yeeld to Popery: If on the contrary hee will promise to become Protestant, if I can shew him an approved Father or Councell, within that time, which held it sacriledge not to drinke of the Cuppe, hauing earen before of the Bread.

12. If any Papist can shew me any approved Father, or Councell within 1000. yeeres after Christ, which forbad Communicants to receiue with their hands the Sacrament of the Lords Supper, I yeeld to Popery: If on the contrary he will promise to become Protestant,



if I can shew him out of approved Fathers or Councils, that within that time, it was vsually deliuered into their hands.

13 If any Papist can shew me any approved Father, or Council, within 880. yeeres after Christ, which called the Sacrament, their Lord and their God, I yeeld to Popery: If on the contrary, hee will promise to become Protestant, if I can shew him an approved Father or Council, which speaking hereof, calls it *panem dominum*, not *panem dominum*, The bread of the Lord, not, Bread his Lord.

14 If any Papist can shew me any approved Father or Council, within 880. yeeres after Christ, which held it lawfull for a Christian at Communion time to stand by, and looke on, though he partakes not thereof, I yeeld to Popery: If on the contrary he will promise to become Protestant, if I can shew him out of approved Fathers or Councils, within that time, that standers by were required to depart, or else, to draw neere and to communicate.

15 If any Papist can shew me any approved Father or Council, within 1000. yeeres after Christ, which taught, that a man may dine of a fasting day, I yeeld to Popery: If on the contrary hee will promise to become Protestant, if I can shew him out of approved Fathers or Councils, that the constant practise of the Church was, to fast till night.

16 If any Papist can shew mee any approved Father or Council, within 1000. yeeres after Christ, which taught, that a Minister, or Priest (as they call him) sinnes more grievously if he marry, then if he play the fornicator abroad; or if he keepe a Whore at home, I yeeld to Popery: If on the contrary he will promise to become Protestant, if I can shew him out of an approved Father, or Council within that time, that it was held

much



much worse for a Minister or Priest, to play the whore-master, then to marry.

17. If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, vvhich was of opinion; that a man, who had vowed chastitie, was not guiltie of breaking his vow by whoring, but onely by marrying, I yeeld to Popery. If on the contrary he will promise to become Protestant, if I can shew him out of an approved Father or Councell, that by whoring, Votaries were guiltie of breaking their vow of Chastitie, as well as if they married.

18. If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, vvhich taughts that a notorious offender might be absolved from his fault before some penance was inioyned and performed by him, I yeeld to Poperie. If on the contrary he will promise to become Protestant, if I can shew him out of approved Fathers or Councels, within that time, that before absolution they alwayes inioyned some penance, and ordinarily saw it performed.

19. If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, vvhich held it vnseemly for men and women to sing Psalmes together in their publike assemblies, I yeeld to Popery. If on the contrary hee will promise to become Protestant, if I can shew him an approved Father or Councell, within that compasse of time, which approved of such singing.

20. If any Papist can shew me any approved Father or Councell, within 1000. yeeres after Christ, which taught, that men might vow to goe on Pilgrimage, especially to Ierusalem, without their Wiues consent, and goe according to their vows, I yeeld to Popery. If on the contrary, hee will promise to become Protestant.



Protestant, if I can shew him, That such vower are  
flat contrary to the Scripture.

21. If any Papist can shew mee any approved Father  
or Councell, within 500. yeeres after Christ, which  
writeth, that the Pope by his commands, called all, or  
any of the first foure generall Councils, I yeeld to Po-  
perie: If on the contrary, hee will promise to turne  
Protestant, if I can shew him out of approved Fathers  
or Councils, within that time, that the Emperours  
called all those foure by vertue of their authoritie.

22. If any Papist can shew me any approved Father  
or Councell, within 500. yeeres after Christ, which  
writeth, that the Bishop of Rome was president in all  
those foure generall Councils, eyther in his owne per-  
son, or by his deputies, I yeeld to Popery: If on the con-  
trary, he wil promise to become Protestant, if I can shew  
him out of approved Fathers or Councils within that  
time, that other Bishops sate as presidents, in some of  
those foure, and in other generall Councils following,  
and that in their owne right.

23. If any Papist can shew me out of any approved fa-  
ther or councel, within 500. yeeres after Christ, that the  
Pope was not subiect vnto the Emperon, I yeeld to Po-  
perie: If on the contrary he wil promise to become Pro-  
testant, if I can shew him out of approved Fathers or  
Councils, within that time, that the Pope was subiect  
vnto the Emperour, & that the Christians acknowl-  
ged none but God himselfe to be aboue the Emperour.

24. If any Papist can shew me any approved Father  
or Councell, within 1000. yeeres after Christ, which ap-  
propriated the name *Pope* to the Bishop of Rome onely,  
I yeeld to Popery: If on the contrary, hee will pro-  
mise to become Protestant, if I can shew him out of ap-  
proved Fathers or councels, that all Bishops generally,  
and some Elders in ancient time, were called *Popes*.

F I N I S.